replied: I have acted according to the rule of Beth Hillel and you have acted according to the rule of Beth Shammai. And what Is more, [I had to act thus], lest the disciples should see and fix the halachah so for future generations. What did he mean by 'what is more'? He meant: Should you argue that Beth Hillel also allow reclining, [I reply that] this is the case only where one was reclining from the first. Here, however, since at first you were upright and now you recline, they may say, This shows that they [both] are of the opinion of Beth Shammai, and perhaps the disciples will see and fix the halachah so for future generations.

R. Ezekiel learnt: If one follows the rule of Beth Shammai he does right, if one follows the rule of Beth Hillel he does right. R. Joseph said: If he follows the rule of Beth Shammai, his action is worthless, as we have learnt: If a man has his head and the greater part of his body in the sukkah[14] while the table is in the house, Beth Shammai declare his action void, while Beth Hillel declare it valid. Said Beth Hillel to Beth Shammai: Once the Elders of Beth Shammai and the Elders of Beth Hillel went to visit R. Johanan b. Ha-horanith, and they found him with his head and the greater part of his body in the sukkah while the table was in the house, and they made no objection. They replied: Do you bring a proof from this?[15] [The fact is that] they also said to him: If such has been your regular custom, you have never performed the precept of the sukkah in your lifetime.[16] R. Nahman b. Isaac said: One who follows the rule of Beth Shammai makes his life forfeit, as we have learnt: R. TARFON SAID: I WAS ONCE WALKING BY THE WAY AND I RECLINED TO RECITE THE SHEMA' IN THE MANNER PRESCRIBED BY BETH SHAMMAI, AND I INCURRED DANGER FROM ROBBERS. THEY SAID TO HIM: YOU DESERVED TO COME TO HARM, BECAUSE YOU ACTED AGAINST THE OPINION OF BETH HILLEL.

MISHNAH. IN THE MORNING TWO BLESSINGS ARE TO BE SAID BEFORE IT[17] AND ONE AFTER IT. IN THE EVENING TWO ARE SAID BEFORE IT AND TWO AFTER IT, ONE LONG AND ONE SHORT.[18] WHERE THEY [THE SAGES] LAID DOWN THAT A LONG ONE SHOULD BE SAID, IT IS NOT PERMITTED TO SAY A SHORT ONE. WHERE THEY ORDAINED A SHORT ONE A LONG ONE IS NOT PERMITTED. [A PRAYER] WHICH THEY ORDERED TO BE CONCLUDED [WITH A BENEDICTION][19] MUST NOT BE LEFT WITHOUT SUCH A CONCLUSION; ONE WHICH THEY ORDERED TO BE LEFT WITHOUT SUCH A CONCLUSION MUST NOT BE SO CONCLUDED.

GEMARA. What benedictions does one say [in the morning]? R. Jacob said in the name of R. Oshaia:

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**(1)** That only the time of the recital is meant.

**(2)** Ibid.

**(3)** This is the reading of MS.M., and this is the version found in Tosaf. Suk. 25a a.v. ובלכתך and elsewhere. Cur. edd. reverse the positions of 'bridegroom' and 'one who is occupied, etc.'

**(4)** V. infra.

**(5)** Relating to one who is occupied with the performance.

**(6)** The one who marries a virgin is worried as to whether he shall find her really such.

**(7)** Ezek. XXIV, 17. Ezekiel, though a mourner, was commanded exceptionally to wear his headtire, i.e., (as the Rabbis understand) tefillin, from which it is deduced that ordinarily a mourner does not do so. But the fact remains that worry as a rule does not exempt from the precepts.

**(8)** How do they interpret the words 'and when thou walkest by the way'? V. next note.

**(9)** This seems to be a repetition of the question and answer given above and is best left out with MS.M.

**(10)** How can they infer their view from this verse, seeing that it is required to exempt one who is occupied in performing a religious duty.

**(11)** I.e., in his own way, as explained above.

**(12)** As much as to say, I will have it cut off just to spite you.

**(13)** As if to spite me.